KHILAFAT LIBRARY

لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Tabligh 1350—February 1971

EDITORS

S. D. AHMAD M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

Printed at the Nusrat Art Press, Rabwah and Published by M. Masud Ahmad B.A. for the Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

KHILAFAT LIBRARY

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITORS

S. D. AHMAD **M. G. AHMAD**

Assistant Editor

Ch. Ali Muhammad B.A., B.T.

Contributing Editors :

Nafis-ur-Rahman A. G. Soofi

Prof. Chaudhry Muhammad Ali M.A.

Bashir Ahmad Orchard

Abdur Rahman Khan Bengalee.

Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other sterling areas	... £1.
3.	U. S. A. and other dollar areas :	... $3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subscription.

CONTENTS

1. Happy New Year ... 35
Amir-ul-Mominin the Khalifatul Masih III

2. Observations of the Promised Messiah ... 37
Abdul Ghafoor Soofi

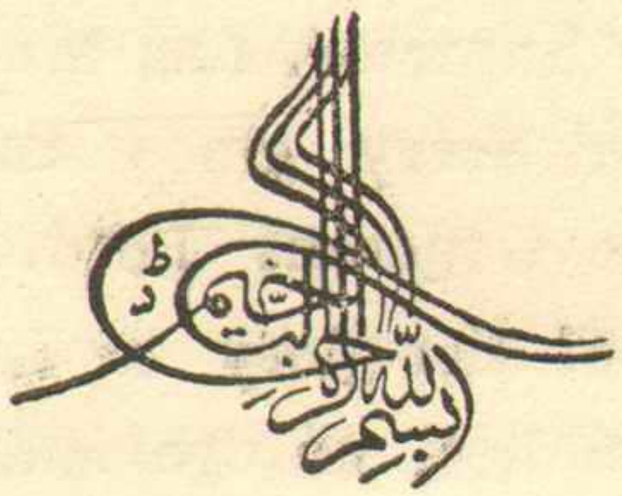
3. The Ahmadiyya Annual Gathering ... 38
A. G. Soofi

4. Africa Speaks ... 46
A. G. S.

5. Moon in the East ... 47
A. G. Soofi

6. Khilafat in Islam ... 65
Ali Muhammad B.A.,B.T.

KHILAFAT LIBRARY



The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXV TABLIGH, 1350—FEBRUARY 1971 No. 2

KHILAFAT LIBRARY

Happy New Year

(Greetings from the Khalifa-tul-Masih III)

Happy new year to all of you. May this year be full of blessings for all the obedient servants of the Holy Prophet, Muhammad (peace of Allah and His blessings be on him). The past year has been a year of bliss for us both at home and abroad through the sheer grace of Allah, the Glorious. We witnessed last year many spectacles of Divine mercy and Divine love. Our hearts are brimming over with His praises.

The new year is beginning with an Eid—the Noble Prophet (blessings and peace of Allah be on him) has described Friday as an Eid for us. Its one aspect reminds us of our national responsibilities and it can turn out to be a source of collective benefits and blessings.

The captivating flashes of Divine beneficence and beauty that we are favoured with by the person and through the attributes of Allah, the Sublime, can give rise to jealousy and

malice. Jealousy and malice employ calumny and slander as their big weapons. Allah, the Supreme, has taught us to defend ourselves by taking to seek every grace and every good, in fact everything only from the Generous Lord.

When the period of the glory of Islam set in, a parallel offensive motivated by malice, antagonism, hostility and injustice was on the way. At the very beginning the Holy Quran taught us to insulate ourselves against the mischief of the antagonists by turning to God for protection.

When rewards are great and out of the ordinary and when Divine love swells into an uproarious ocean, jealousy, hostility and antagonism also flareup. But in spite of being the wronged party and even as the targets of malice we have been obligated to refrain from inflicting injury, from making an attempt on the life of anyone, or hurting the reputation of anyone or misappropriating anybody's property or looking down upon anyone.

When one is by His grace nestling in the lap of Allah, he starts loving what the Hand of His might has created and becomes a well-wisher and grieves for others with a compassionate heart.

We should not lose temper if others treat us unkindly because of their ignorance. We should not think of revenge. Infact we should pray for such people. We have been given the premptory command by the Promised Messiah (peace and grace be on him) to deem it a duty as Ahmadies to pray for those who harbor animosity against us and one who fails in this behalf forfeits one feature of a true Muslim and opens on himself a door of Divine displeasure. May Allah have His Mercy and keep firm the community in the position of affection, brotherliness, compassion and fellow-feeling with which He has been pleased to favour it so that we may continue to merit His graces in ever-increasing measures. Amen ! (Friday sermon dated January 1, 1971-Sulh-1350)

KHILAFAT LIBRARY

Eng : A. G. Soofi.

Observations of the Promised Messiah

I deem it my duty to counsel the community and to communicate to it (the message) it being up to the individual whether he hearkens or not that if he seeks salvation and eternal life, let him then dedicate his life to Allah and involve himself in this effort and in the concern that he should attain to the grade and stage when he can say that his life, his death, his sacrifices and his prayers are offerings made to please Allah alone and His soul should proclaim like Abraham, "I have submitted myself wholly to the Lord of Universal Providence". As long as man is not lost in God, and does not die immersed in God, he cannot qualify for a new life. O ye, who are attached to me, you have noticed that I regard dedication of life to God as the true purpose and aim of my life. You should hence take an inward glance to see how many of you chose this commitment of mine for yourselves and love to devote their lives to God (Al-Hakm 31 August, 1900)

KHILAFAT LIBRARY

Eng : A. G. Soofi

The Ahmadiyya Annual Gathering

KHILAFAT LIBRARY

"There shall be one God, one Prophet and one people", declares the Imam.

The 79th Annual Meeting of the Ahmadiyya World Community held on 26th through 28th December of 1970 ended at Rabwah with prayers by Hazrat Sahibzada Hafiz Mirza Nasir Ahmad, Khalifa-tul-Masih III, Commander of the Faithful, for peace among men, for the glory of Islam and the Holy Prophet Muhammad (blessings and peace of Allah be with him) and the progress of Pakistan and a mass movement among mankind to join the ranks of Islam under the auspices of the Ahmadiyya dispensation.

The meeting, the friendliest get-together in this world of thunderous protests and wild orgies, was attended by over 100 thousand participants. People came from all walks of life, from all over the world, from Canada, U.S.A. England, Europe, African countries, Mauritius, India, Burma, Ceylon, Malaysia, Indonesia, China and some South American Island States, its motley character finding expression at a 40-language symposium held here on the evening of 27 in the spacious Mahmud Hall.

The guest-members were housed in all the public buildings, the two degree colleges, the Jamia, the high and primary schools and four hostels. The overflow was as usual accommodated in private homes where bulk of the space was placed by residents at the disposal of the Entertainment establishment weeks before the function took place.

Free meals were served by Khuddam Volunteers, a youth body founded by the late Khalifatul Masih II in the year 1938, t train youngmen in the disciplines of Islam and in social

welfare and relief service at the time of emergencies and for rendering odd jobs and running errands and keeping order at public functions and to serve principally as a "stand-by" striking force of Islam.

KHILAFAT LIBRARY

Inaugural address

In his inaugural address the Khalifa-tul-Masih greeting the attending members said, "my brothers, my sisters, my children who are dearer to me than my very life, may thousands of salams be on you from our most loved and our most cherished object, our Generous Lord-God ! The Promised Messiah (peace and blessings be on him) fixed as one of the aims of this gathering an all-out endeavour to collect means for cultivating cold disregard in hearts for material things and lighting up in them the love of God and His chosen Prophet Muhammad (peace and graces of Allah be with him".

Continuing, the Imam said, "The world does not know its Lord and people are so much dedicated to acquisition of wealth that they have installed thousands of idols in the sanctums of their hearts, like the idol of pride of knowledge or pride of wealth and pride of prestige. Our Holy Prophet (blessings of Allah and His peace be on him) was raised with the sole mission of delivering world nations of these idols and gathering them together under the feet of Allah, the Magnificent. It is to implement this very aim that the Promised Messiah (peace and grace be on him) has been commissioned as a great spiritual son of the Holy Prophet (peace and blessings of Allah be with him).

"People with hearts devoid of personal attachment to Allah, the Glorious, develop fondness for worldly goods in the belief that they are greatly enriched thereby, while in truth, they have nothing in substance ultimately and in the end they come to have that realization. Only those who lose themselves in the love of God find themselves on the receiving end. To cultivate this love is the true end and aim of our annual congregation. The person of Allah, the Excellent, is free from every defect and is the mainspring of every virtue and every good. The Holy

Quran projects to us the flashes of His beauty and beneficence. We have witnessed with our eyes manifestations of His dominating Might and His miracles. Eighty years ago a voice rose from the soil of Qadian. A whole world mustered strong in opposition but the combination of all worldly powers could not stifle it nor shall they ever succeed at any time in the future. The hymns of the praises of the Noble Lord that I am hearing today are the resounding echo of that voice raised to educate the world in the attributes of Allah, the Illustrious, and to enlighten it about the true glory our Holy Prophet (peace and blessings of Allah be with him) enjoys".

Proceeding the Khalifatul Masih observed. "Allah, the Supreme, gave the Promised Messiah the advance information about the expansion of Islam through him in the world and that He would graciously bless the very walls and doors of the abodes of his followers. You have assembled here to reinforce faith in these promises and to feast your eyes on the flashes of Divine goodness and grace. May you be granted the sense and strength to serve accordingly !

KHILAFAT LIBRARY

A Year ends with Blessings

"At the last annual gathering" the Imam continued, "I had said that the year began with disturbances and clashes but ended with the blessings of Allah, the Glorious. The current year is also ending in such a state that we feel the praises of God reverberating in every pore of our bodies on the sight of His promises coming true. These promises found fulfilment both in overseas countries and in our homeland. The angels of Allah, the Sublime, effected such a change in the hearts of younger generation of our country that they disowned the people who were planning to create disturbances in the name of religion-they felt that these fellows were taking to the path that led to perdition and ruin instead of to the mercy of Allah, the Illustrious. We have no pride nor vanity. Neither I have any power nor have you. We are very humble and petty servants of God. Whatever we

received came through the grace of God and whatever shall come to us in future shall be due solely to His grace. Many of us worked a change in their hearts and tendered to their Generous Lord a humble offering of sacrifice within their limited resources. But our God vouchsafed us such beautiful flashes that a whole world is marvelling at the turn events took.

'Let then pride never enter your hearts. Keep fast to the lowly ways. Wish everyone well and cultivate the habit of forgiving and overlooking and try your best to remove injustice and serve only and wholly God. If you act in this manner God would grant you such ample reward that your future generations will feel proud of you. May we ever remain humble servants of God and may we succeed in leading mankind to the feet of the Holy Prophet Muhammad (peace of Allah and His blessings be with him) through the projection of the benign flashes of his benevolence and may we keep progressing on the road of felicity !".

KHILAFAT LIBRARY

People's Party supported

In his address to the community at the afternoon session of the annual gathering the Khalifatul Masih said that the movement had backed some independent candidates but its main support was behind the Pakistan People's Party. It was wrong to construe this stand of the movement as a vote in favor of communism, he said. Communism, he averred, deceived the laborer with its offer to give "to every man according to his needs" because, he said Marxism refused to define these needs. Islam, he claimed, offered to satisfy all the needs of man, his physical, moral, economic, intellectual and spiritual needs. Recalling his stop-over at the Moscow airport en route to Europe two years ago, the Khalifatul Masih said he did not see any well-dressed Russian at the airport. Their pallid looks, he said, showed they were not used to enjoy full meals and their faces, he said, were unsmiling. "It has become a fashion with our Muslim

countrymen to heap curses on us but the cumulative weight of this 80-year long calumny has not taken away smiles from our faces nor damped our enthusiasm to render to them duties of fellow-service" he declared. If one has therefore to pass his whole life in mourning under the umbrella of communism, he saw no use for such a philosophy.

Pakistan Votes Against Hunger

Continuing the Khalifatul Masih said that sometime ago he had asked the community to give practical shape to the teachings of the Holy Prophet that the well-to-do families should spare food for their poor neighbors. In this manner he planned to banish hunger. The Khalifatul Masih III expressed his satisfaction over the results of the general elections which he said represented youug Pakistan's vote against hunger in the land. It was, he said, gratifying to note that the youth of Pakistan had with one and the same stroke swept off their feet the elements hell-bent on creating bitter divisions in the camp of Islam on the basis of differences of opinion among Muslims.

KHILAFAT LIBRARY

Not for Communism

The Ahmadies had no doubt helped the People's Party but not to enforce commusum in Pakistan, he declared. On the contraiy all that he planned to do was to introduce the teachings of the Holy Prophet in the land. "Islam is the only true friend of the masses," he said. The Holy Quran, he declared, established the dignity of the human being and the Holy Prophet delivered the message of equality of man. In his farewell address at Mecca, the Holy Prophet, placing the fingers of one hand on the other, had pronounced in clear language that all men were equal even as the fingers of the two hands were equal and had commanded the audience to carry the message to those who were not present on the occasion. They might, he thought, implement it better than those who had heard it directly.

KHILAFAT LIBRARY

Islam in no Danger

Warning sacre-mongers the Khalifatul Masih said that the slogan that Islam was in danger would not work. "Islam is in no danger" he said. "Christianity, Judaism, Hinduism and Buddhism, he declared, "are in danger in every country in the world." There was a great upsurge in favor of Islam in West Africa sparked by his recent tour of the continent where missionaries, teachers and doctors have challenging opportunities of work for winning the hearts of Africans for the Faith, he said. In this connection he recounted heart-warming incidents of open welcome he received from jubilant Africans while visiting the continent in mid-spring. Some 34 doctors and 160 teachers had so far volunteered to serve in Africa in response to his appeal, he said. The scheme to open new medical centres and schools in six African countries he recently toured was making headway in a far greater measure than he had expected and the Nusrat Jehan Fund situation was highly promising, the total promised donations had more than doubled the target of one thousand pounds, he announced amid voriferous cries of "Allah is great" "Islam, he said, "has undertaken to develop to their perfection all the physical, intellectual, moral and spiritual capacities of men. A lot of people, he deplored, suffered because some burglars in the society would not part with the dues of the disadvantaged. "Communism," he said, demanded not only the property but also the lives of the wealthy but Islam, not only spared their lives but would not leave them paupers", he declared.

KHILAFAT LIBRARY

Relief to the Poor

The Ahmadiyya center had rationed out free gifts of cereals to the under-priveleged worth over Rs. 1,50,000 during the year, the relief benefit covering some 5000 hard-luck cases, the Khalifatul Masih disclosed in the course of his address to the community gathering. He said he was prepared to meet the cost of the education of gifted boys whose parents could not foot the bill. But he warned he was not inclined to make a losing investment

in the advanced training of duds and advised parents who could afford the expense against wasting their money on their children who were intellectually un-equipped for higher education.

Overall Progress

Reviewing the overall progress of the Movement, the Khalifatul Masih said that there was a tremendous interest in Islam in West Africa, a new mission had started functioning in Sweden, the Ahmadiyya Missionary in Japan had the opportunity to project Islam to that country through his contribution to the deliberations of the world Faiths Conference held there during the year, the translation of the Holy Quran in French had been completed, the Ahmadiyya Missionary in USA had been presented with the key of Cleveland city, Central Library Building was well underway and more mosques had been built in West Africa during the year bringing their total number to 300.

KHILAFAT LIBRARY

Prize Standards Award.

At the last session of the annual gathering the Khalifatul Masih awarded prize standards to the Ansarullah local of Lahore and the Khuddamul Ahmadiyya local of Drig Road, Karachi, for best performance during the course of the year.

Expanding might of pen Foretold

The Holy Quran had foretold 1400 years ago about the expanding power of pen in the verse ن والقلم و ما يسطرون (by the ink and the pen and what they shall be writing) and this prophecy, the Khalifatul Masih said, had found astounding fulfillment in the modern age. The conditions for projecting Islam to the world at large were propitious he emphasized and it was the assignment of the Ahmadiyya community to capture hearts for the faith. The time was ripe for the renaissance of Islam, he said and he called upon the members to reach mankind with the message of the dignity of man carried by the Holy Quran and with the message of equality of men delivered by the Holy Prophet and to relieve suffering inflicted through injustice, without discrimination.

"The sun of the glory of Islam has risen on the horizon" declared the Khalifa-tul Masih "and the day is not far when foreign kings and nobles, rich and poor, high and low will join its ranks and then there will be neither king nor commoner but fellow-members and there will then be neither want nor war and the faith of the Holy Prophet Muhammad (peace of Allah and His blessings be on him) shall embrace all mankind and there will then be one God, one Prophet and one people. Amen".

KHILAFAT LIBRARY

A. G. Soofi

Book Review

AFRICA SPEAKS

Published by
Majlis Nusrat Jehan
Tehrik-i Jadid
Rabwah,

KHILAFAT LIBRARY

Price Rs. 4.00

The Commander of the Faithful, Hazrat Sahibzada Hafiz Nasir Ahmad, Khalifa-tul-Masih III made a whirl-wind tour of West African countries in mid-spring last year visiting Nigeria, Ghana, Ivory Coast, Liberia, Gambia and Sierra Leone where he was feted by Heads of states, received rousing welcome from masses both Muslims and non-Muslims and started new missions and opened new mosques and was paid glowing tributes by university heads and tribal chiefs who came from far and near in their gorgeous costumes to greet and garland him and his entourage.

The beautifully printed booklet "Africa Speaks" gives glimpses of the Khalifa-tul Masih's intinery in pictures interspersed with excerpts from his speeches and the addresses of welcome he received, presenting a compact panorama of the impact the Khalifatul Masih's appearance and activities made on the African scene and brings into clear focus the upsurge of Islam spearheaded by the Ahmadiyya Movement in the African continent.

The paper-back is neatly printed and profusely illustrated. It should be in the hands of every Ahmadi as a worthy evidence of the success of the Ahmadiyya enterprize in West Africa, once the stronghold and now the morgue of the Cross.

A. G. S.

Moon in the East

(A short biography of the Khalifa-tul-Masih II)

(By A. G. Sooft)

KHILAFAT LIBRARY

VI

The British Initiate Home Rule

India had helped the British war effort to the utmost limit of its resources, both in men and material. Even Lord Curzon acknowledged that the country had been 'bled white' to supply the sinews of war. There was unrest in India finding expression in demands for self-rule and Indianization of services. Indian soldiers had seen battle in Flanders and in France, they had rubbed shoulders with Europeons and found that Britain was not the only white power and had consequently shed much of the awe in which they had heretofore been used to hold the British imperialists. The British noticed the change and reacted with a proposal to initiate home rule in the country in instalments, with the declared objective of leading India ultimately to full self-government. The British declaration was well-received by the Indian National (Hindu) Congress, a political organization dedicated to the cause of Indian home-rule under the British aegis. Muslim statesmen shared the jubilation of their fellow-country men but were apprehensive of the implications of the Reforms Scheme that appeared to them to work out in favour of the majority, that is to say, the Hindu dominance, to the exclusion of Muslim minorities in most of the Indian provinces and finally to overall total Hindu rule ; for that is how a democracy usually succeeds in eliminating smaller groups. Nawab Muhsinulmulk expressed these fears to the British Viceroy.

The Khalifatul Masih II endorsed these views. He met the British Secretary of State for India and personally explained to him the dangers that such reforms portended for Muslims. In an address read out by Chaudhri Zafrullah Khan who headed

the Ahmadiyya delegation despatehed by the Khalifatul Masih II to present his views to the British representative, it was proposed that :

1. No electoral arrangement would be acceptable that would hurt the interests of minority populations,
2. Important minorities should be given weightage in representative bodies so that their interests could be adequately safeguarded,
3. Major minorities should not be given any weightage as such a concession would jeopardize the intersts of communities having bare majorities such as Muslims of Bengal and Muslims of Punjab,
4. that reforms directed to improve the general condition of the country and its people were urgently called for and,
5. That such reforms as the intellegentsia had been urging were necessary and,
6. That the Ahmadiyya community felt itself fully involved in measures calculated to affect the interests of Indian Muslims and was committed to defend their interests.

Call for Dedicatees

The star of the Ahmadiyya movement was rising and demand for more activitists was growing. The Khalifatul Masih II called for volunteers wh› would dedicate themselves to mission work on behalf of Islam. Sixty three youngmen offered to devote their lives to the service of the cause. Prominent among them were Maulvi Abdur Rahim, Sheikh Yusuf Ali, Sufi Abdul Qadir Niaz, Sufi Muhammad Ibrahim, Maulvi Jalaluddin Shams, Maulvi Zahur Hussain, Maulvi Ghulam Ahmad, Maulvi Abu Bakr, Maulvi Zillur-Rahman Bengalee, Khan Bahadur Maulvi Abul Hashim Khan, Maulvi Mubarak Ali Bengali, Sheikh Mahmood Ahmad Irfani and Maulvi Rahmat Ali.

KHILAFAT LIBRARY

A Thanksgiging Function

Sahibzada Mirza Nasir Ahmad completed lessons in Quran reading. The Khalifatul Masih II held a thanksgiving function on the occasion.

Anjuman-i-Irshad

A Youngmen's Association named Anjuman-i-Irshad was formed under the supervision of Sayyad Mir Muhammad Ishaq to train youth in mission work. Students of Ahmadiyya Madrasah (Academy) formed an association called 'Anjuman Shabban-i-Islam' to implement the scheme of the Khalifatul Masih II relating to Ahmadiyya propagation enterprize in Britain.

Reorganizing Branches of Anjuman

A three-man committee headed by Hakim Khalil Ahmad Mongheri with Maulvi Muhammad Saeed Sadi and Maulana Muhammad Ibrahim Baqapuri as members, was assigned by the Khalifatul Masih II the task of re-organizing the Ahmadıyya communities in the Punjab.

KHILAFAT LIBRARY

New Development Projects

Qadian had a new development project under way. The neighbourhood was named 'Darul Rahmat' (abode of mercy).

More Debates

Debates took place between Ahmadi scholars and Hindu Pandits and between pro-Khilafat Ahmadies and dissidents, between Ahmadi scholars and Christian clergies and between Ahmadi Scholars and Sikh representatlves at Kathgarh, Nawanshahr, Zafarwal, Classwala, Sekhwan, Bhimbla and Pakiwan.

Annual Gathering

At the annual gatherling held in Qadian during the last week of December 1917, Khalifatul Masih II gave a highly illuminating discourse on (1) Divine revelation, Divine speech, visions and dreams and their rules of interpretation and their importance to the spiritual life of the individual and to the guidance of mankind. It opened up a new research area in the spiritual realm and promoted public interest in Divine revelation and its necessity and its continuity as a perenial and indispensable source of light and tranquility.

Example as a man

The Promised Messiah had been sent to revive the Islamic

pattern of social as well as cultural and spiritual life—to relive the examplary life of the Holy prophet (peace and blessings of Allah be on him and his) so that his followers may re-capture the spirit of Islam at first hand. His Khalifas, like the righteous Khalifas of the Holy Prophet, were to carry on the work, pass on the great heritage to others and project its lights to the entire mankind. Life of a secular leader in public may represent a different aspect from his private life as an individual. But never so is the case with either a Prophet or a Khalifa, for, they do not live for the applause of others. They conduct their lives under the un-interrupted and ever-enlightening supervision of God and are always led aright. The Khalifatul Masih II never for a moment rated himself higher than a mortal. He was a fellow-man to every other man and would never accept a situation which tended to mark him out as distinct from and superior to others.

Chaudhri Fateh Mohammad Sayal, a devoted missionary of Islam, gave a *'Walima'* party to celebrate his marriage and invited among others the Khalifatul Masih II to dinner. A very big *'divan'* was especially reserved for the princial guest and covers were laid for others on the carpetted floor. The Khalifatul Masih II refused to seat himself above others and joined the rest who squatted on the floor. Since there was not room enough to accommodate all the guests children were seated at the *'divan'* where more persons could be accommodated. To relieve the overflow, at the insistence of Khalifatul Masih II some adults also joined the kids.

KHILAFAT LIBRARY

The Simon Commission Arrives

While the Simon Commission was yet on its way, Hindu and Muslim leadership and press prepared public opinion in favour of its boycott. The Khalifatul Masih II voiced his views againts the move as particularly suicidal to Muslims and helpful to Hindus. The boycott did not become popular any-where and was a complete failure in Lahore.

1. The Khalifa-tul Masih, warning the Muslims against the danger of non-co-operation with the Commission, proposed that they should prepare their case for presentation before it in terms that could be understood by the Commission. They should build the powerful and cogent plea that politics and political parties in India were motivated by religious sentiment and were not fluctuating like parties in Britain where religious considerations did not govern political objectives and political trends. That, he believed, would help dissipate the pre-conceived notions of the British personnel of the Commission who had been long accustomed to swallow the candied bait Hindu politicians had been serving the British statesmen. The British must be convinced, he said, that Muslim India had a case of its own and that it needed a hard and close look.

KHILAFAT LIBRARY

Case of Untouchables

2. The Hindus had denied all basic rights to a large population of India treating them as untouchables and yet claiming they formed part of the Hindu society and claiming and annexing all the loaves and fishes that would rightfully belong to the victims of this cruel joke. The Khalifa-tul Masih II proposed that Muslims should take up the case of the untouchables and create among them, as well as in the minds of the members of the Commission, an awareness of their rights.

3. Under the special conditions obtaining in India, he proposed Muslims should insist on separate electorates which should be provided in the constituation of India, subject to repeal only with the willing and clear verdict of the Mnslims.

4. In Bengal and the Punjab Muslim majorities had been converted in effect into minorities. They should, the Khalifa-tul Masih said, be restored to their majority position. Similarly, he said, the principle should apply to all the areas that might be carved out into autonomous provinces in the future.

5. Reforms should be extended to the North Western Frontier Province and Sindh should also constitute an autonomous

province, he urged.

6. The Constitution should be very firm on the point that no community shall be permitted at any stage to restrict or curb the freedom of any other community, in any matter under the label of religious, cultural or economic reform.

7. Propagation of faith should never be placed under any restriction at any time.

8. Urdu should be recognizcd as the official language in all provinces where it was the popular tongue and Muslims should enjoy full freedom to use it as their medium of education.

The Muslim demands were presented by the Muslim League headed by Sir Muhammad Shafi and Dr. Iqbal and by the Ahmadiyya delegation that met the Commission to make out the Muslim case in the light of the guideliness given by the Khalifatul Masih II which received wide publicity in the Muslim Press and were circulated among a cross section of Indian population and Indian Press and officials from Viceroy down to District Magistrates.

Ahmadiyya delegation meets commission

The Ahmadiyya delegation that met the Simon Commission at Gurdaspur, comprised among others, Sahibzada Mirza Sharif Ahmad, Chaudhri Fateh Muhammad Sayal and Dr. Mufti Muhammad Sadiq. Another Ahmadiyya delegation presented the demands of Muslim India at the Lahore sitting of the Commission. Its members were Sahibzada Mirza Bashir Ahmad, Sahibzada Sharief Ahmad. Nawab Muhammad Ali Khan, Sirdar Amir Ahmad Khan Tumandar Kot Qaisrani, Colonel Ausaf Ali Khan of Malerkotla, Captain Ghulam Muhammad of Dulmial, Lt. Taj Muhammad Khan of Ismailia (Mardan), Chaudhri Zafrullah Khan, Qazi Muhammad Shafiq, Chaudhri Sultan Ahmad Zaildar, Chaudhri Ghulam Hussain Sufaid Posh, Khan Sahib Zulfikar Ali Khan, and Dr. Mufti Muhammad Sadiq.

KHILAFAT LIBRARY

Warning to Muslims

The fate of India hung in the balance at this stage. The fate of Muslims hung on the attitude of Muslims themselves.

They were divided, confused and undecided. They were making sacrifices but results were not there. The Khalifatul Masih 'II', in a powerful appeal, delivered on February 10, 1938, cautioned them about their national attitude to life. Why their sacrifices were going in vain while the sacrifices made by the Ahmadiyya Muslims were productive of great results, he asked. The 'Tanzim' of Amritsar dated February 28, 1928———a non-Ahmadi Muslim-owned paper———echoed the warning and asked Muslims to make a review of their policy and their line of work "whatever effort we put in, whatever sacrifice and self-denial we make, result only in the uprooting of Islam and Muslims," it said. "The Ahmadiyya Community started the journey way behind us but now we are trailing far behind it."

KHILAFAT LIBRARY

Ahmadiyya Girls School in Sialkot

On February 19, 1928, the first Muslim Girls School was opened in Sialkot, a city dominated by the Christian mission centres that had established there strong colonies of recruits to Christianity from among the untouchables of the Hindu Society. The School was financed and organized by the 'Lajna Imaullah' of Sialkot through the active help of Sayyed Mir Abdus-Salam, Babu Qasimdin and Mistri Nizam Din. They had become much concerned about the condition of Muslim girls who had no schooling arrangements and had perforce to be enrolled in Christian Mission institutions and exposed to Christian influences. The Ahmadiyya Girls School Sialkot is now a High School and a popular education center of the local Muslims.

Segregation of Sexes

Free mixing of sexes has been disfavoured in Islam. With the dawn of the 20th Century, darkness prevailed all over the world through the influence of Europe, its philosophies, its sciences, its cultural pattern and its inventions and its victories The West apparently held woman on a high pedestal worshipping her in public as a goddess, as a Juno, and thus flattering her vanity to a point where she willingly, even gratefully, surrendered

herself with unabashed abandon. The Muslim youngsters who received their education in western instiutions, read western literature and had a taste of Western life, attributed tho progress of the West to what it termed the "emancipation" of women from 'slavery' in the home and its restricting walls. The Khalifatul Masih II had to fight that trend to ensure the security of the home and segregation of sexes and at the same time safe guard the legitimate freedom provided to the fair sex.

Veiling (purdah) was binding on a woman, he said, except of what was apparent. But what was apparent was to be elaborated considering the assignment of a woman or the occasion and would have to be exempted, therefore, he observed. As for instauce, a physician could feel her pulse or see her tongue, he explained and citing the statement of Ayesha the blessed mother of the Faithful, that whilc tending the wounded in the battle-field, she would pull up her skirt high enough to expose the shins, the Khalifatul-Masih II elaborating the point said that in the battle-ground such exposure was necessary and similarly if a woman worked on a farm or in the open, her whole face from forehead down to her eyes and further down to her mouth could be exposed and stay that way and that it would not amount to a breach of the command.

Education of Fair Sex

At the same time, the Khalifatul Masih II laid special stress on the education of women. Muslims, he observed, were behind other religious groups because their womenfolk were ignorant and were not equipped to play their role in the advancement of the interests of their people. Women, he said, was not a plaything and at the same time, he made it clear that the sphere of a woman's activity was altogether different from that of a man.

KHILAFAT LIBRARY

Future of the Movement

In a memorable address to the Consultative Conference held

on April 7, through April 9, 1928 the Khalifatul Masih II observed :

"We have assembled under the bunion tree to deliberate how to conquer the world. Remember, consulations that are under way today are going to end up in elevating the flag of Ahmadiyyat all over the globe. But if a picture of today's scene were drawn and published after six to seven centuries the people of that time would refuse to believe that it truly depicted their forefathers ; they would refuse to believe that they were so wea' . They would need sharp imaginative power to believe it. I am telling the community to become worthy of these promises. Lay great stress on prayers to achieve it. Keep your mutual dealings clean. Take care of the rights of others. Keep a tight lid on yourselves and live with mutual love and unity."

KHILAFAT LIBRARY

Domestic Quran Teaching Classes

To implement the instructions the Khalifatul Masih II gave on the occasion of the 1927 annual gathering, directing holding of Quran classes at home, thus involving the entire family in the Islamic pattern of thought and life, the Anjuman issued a detailed directive to all communities outside Qadian. The proposed class was to be a 15 to 20-minute family gathering preferably immediately after morning prayer, to be conducted by the head of the house wherever feasible. In a short period of time most of the Ahmadi families held their morning Quran classes in which neighbours also participated. Quran was heard from many homes and in many areas the atmosphere gradually underwent a great change with the neighbouring non-Ahmadi Muslims also showing real interest in learning the meaning of the Holy Book.

Enquiry Commission

In order to have a full and independent dossier on the working of the executive body of the community, The Sadr Anjuman Ahmadiyya, the Khalifatul Masih II appointed a 3-man Commission to report (1) whether the Nazars (Secretaries) could discharge their assigned duties within their respective budget

allocations (2) Whether Nazarats (Departments) respected the instructions they approved and observed the directives they were given (3) whether Nazarats (Departments) tried to implement the decisions of the Consulative Conference (4) Whether executives of the Anjuman discharged their duties in a manner detrimental to the interests of the people (5) Whether departments were extravagant in expenditure.

The Commission comprised Chaudhri Nimatullah Khan, Judge, Pir Akbar Ali Attorney-at-law and Malik Ghulam Hussain, District Inspector of Schools. The Commission gave a very lengthy and informative report and inspite of fairly serious drawbacks, its labours were very highly praised by the Khalifatul Masih II. Its most serious error was that it entertained some misconceptions about its own position and powers and did not limit its report to findings, as it was originally required to do, but went far beyond its mandate, assuming that it had an advisory capacity though its terms of reference clearly limited it to a fact-finding Committee. The Khalifatul-Masih II noted that complexion in its report and observed: "This Commission is not a substitute for the consulative conference. Some people have been led into believing that the Commission is a substitute for the Consultative Conference. While the truth of the mat'er is that the Consulative Conference has no independent right. It responds to my invitation and tenders its opinion and will always turn up at summons from the Khalifa of the period and tender its views to him. It has otherwise no right inherent in it to give an opinion. And this Commission also was appointed by the Khalifa to examine the work the executives were doing which has to be superintended by the Khalifa. Since the Khalifa has not so much time to spare as to cover superinten ence of all the work, he, therefore, appointed a Commission in this behalf for his personal satisfaction to see how the executives were carrying on their assignments."

A prayer heard

KHILAFAT LIBRARY

There are literally thousands of persons among Ahmadies

as well as non-Ahmadies in whose cases the prayers of the Khalifatul Masih II were heard. In fact whole volumes would be required for their coverage. At this stage a case deserves to be placed on record as it has an unusual completion. Seth Abdullah Allah Din of Sikandarabad (Deccan) was prestigeous in the Community as a powerful striking arm of the Movement in the South of India. His son Ali Muhammad had been long in England studying in a University. He failed in qualifying for his Master's Degree and the father wanted to recall him, but, before taking the decision he consulted the Khalifatul Masih II. He was told that he need not get disheartened. The son made another effort and was informed that his papers were so bad that he could not make the grade. He was so discouraged that he decided to pack up and start back home. But to his great surprise, he received information from the University a couple of days later that he had passed and that the earlier report was incorrect.

KHILAFAT LIBRARY

Khalifatul Masih Alerts the Community

Addressing the 1928 Conference, the Khalifatul Masih II warned the Community "Islam is beset with such difficulties at this time that we cannot have any idea of their dimensions and even a partial deliberation of these difficulties could bewilder the mind if the grace of God were not at hand. The only comfort at hand lies in the word of God which predicts ultimate victory". Proceeding he said: "There is no gain-saying the fact that Allah alone diffuses guidance but there is at the same time, no doubt about it that angels do not descend from heaven to diffuse guidance, it is men who have to do the job. It was because of this that the Holy Prophet (may peace and blessing of Allah be on him and his followers) prayed at Badr that Muslims were only a handful and if they were wiped out what would become of Islam. There is little doubt in the fact that we have no power, but God chooses men as instruments of propagation of His faith and if therefore we did not pay due

attention, there is none to serve Islam." Continuing, he said, "The Promised Messiah had the revelation :" fire is our servant, even the servant of our servants." It means that hardships and calamities will not overwhelm his followers. It has also another meaning. Fire has more than one meaning ; it may mean hardships ; it may mean love. This revelation carries the message that calamities can do us no harm. Fire is working on our behalf, fire of God's love ; it is consuming our weaknesses. Once the fire of Divine love is aflame in hearts, its signs show through faces. Every Ahmadi's heart should be so ignited with the fire of God's love that it should make his face aglow and each Ahmadi should so kindle this fire that every one should see in him a true devotee of Islam, ever ready to lay his life for it and never retreating a step."

KHILAFAT LIBRAR

Ahmadiyya Academy

In order to raise the standard of education to a high academic level as the exigencies of the fast-developing situation demanded, the Khalifatul Masih II realized that it was about time for the Ahmadiyya Madrasah (School) to grow into a full-fledged College-level Seminar. To examine all the aspects of the proposal, he appointed a committee comprising Sahibzada Mirza Bashir Ahmad, Maulana Sayyed Sarwar Shah, Sayyed Mir Muhammad Ishaq, Sayyed Waliullah Shah, Maulana Abdur-Rahim Dard, Maulvi Muhammad Din, Master Nawab Din and Sheikh Abdur Rahman Misri.

The scheme submitted by the Committee was approved as a whole by the Khalifatul Masih and the Ahmadivya Madrasa was soon on its way to becoming an academy at college-level with higher classes (Maulvi Fazil Degree) and missionary classes, the highest grade placedunder the care of Hafiz Roshan Ali. Additional staff requirements were met with the appointment of Maulana Sayyed Sarwar Shah Principal, Maulana Muhammad Ismail Hilalpuri and Sayyed Mir Muhammad Ishaq. The academy was formally opened by the Khalifatul Masih II on February 20, 1921.

In his inaugural address he reminded the students and the staff of their responsibilities urging them to keep before their eyes the great objective that the academy had been established to serve and that was the propagation of Islam and never to forget that they were the vanguard of its forces and that a great deal depended on their example. His own idea was that the academy should provide courses in foreign languages to trainees so as to equip them with knowledge that could be very useful to them in propagation work in different parts of the world. "Apparently these ideas sound like dreams and mere wishes but we have seen so many times dreams like these come true that others do not have half as firm a faith in the realization of their schemes, as we have in the truth of our dreams, he added. Their motto, he said, should be the glory of Islam, its ascendency and its victory.

KHILAFAT LIBRARY

The Ahmadiyya Academy went through many vicissitudes during its hazardous journey to maturity as a firstrate seminar of Islamic learning. It suffered from shortage of funds, from inadequacy of staff as it first lost an eminent scholar in the early death of Hafiz Roshan Ali who was a walking library, then through the prolonged illness of Sayyed Mir Muhammad Ishaq, the erudite Arabic and Hadith scholar. It had noreference library, no playground and even no independent building to accommodate the growing number of students and no satisfactory hostel facilities that it could call its own.

Inspite of these difficulties which seemed insurmountable at first sight, the Academy was affiliated with the Punjab University in 1929, had a play-ground in 1930, started its quarterly" Jamia Ahmadiyya" the same year, became a University Examination Center for Oriental Sciences in 1932 aud had its hostel by the year 1934.

Its alumni were not isolated book worms. They were active participants in the great revolution of Islam. In 1932 they organized a 19—member delegation headed by Professor Arjumand Khan for a country-wide propagation tour. They visited many

important centres where they engaged themselves with zeal in projecting the message and mission of the Promised Messiah, (peace and blessings be on him).

KHILAFAT LIBRARY

Academy Hostel opened

The Khalifatul Masih II declaring open the Academy Hostel in 1934, stressed the importance of the facility "so that there may be generated enthusiasm for correct conduct and service of religion and so that youngmen may excel others in faith, in conviction, in the spirit of self-sacrifice, in self-denial and so that their prayers and petitions may be distinct from the prayers and petitions of others. Such exalted people are taught by God Himself Who inspires them with spiritual enlightmenent", he said.

First graduates of the academy

The first batch of alumni that qualified from the Ahmadiyya Academy comprised great scholars and leaders who, in due course of time, made worthy contributions to the service of mankind, of Islam and of the Movement, some of them rising to high levels in learning and piety, as for instance Sahibzada Hafiz Mirza Nasir Ahmad, the present Khalifa-tul-Masih. The host of these scholars is an ever-growing milky way on the firmament of Islam. The choicest of them are Sheikh Mubarak Ahmad, Maulvi Muhammad Yaqub Tahir, Maulvi Ghulam Hussain Ayaz, Maulvi Nazir Ahmad Mubashshir, Mahasha Muhammad Umar, Sheikh Abdul Qadir, Malik Salahuddin, Maulvi Abdur-Rahman Anwar, Maulvi Muhammad Salim, Sheikh Mahboob Alam, Chaudhri Mohammad Sharif, Maulvi Muhammad Ahmad Jalil, Maulvi Muhammad Ismail Yadgiri, Sahibzada Mirza Mubarak Ahmad, Maulvi Abdul Malik Khan, Maulvi Abul Munir Nurul Haq, Hafiz Qudratullah, Sheikh Nur Ahmad Munir, Maulvi Ghulam Bari Saif, Hafiz Bashir Qureshi and Muhammad Nazir.

In 1939 Sahibzada Hafiz Mirza Nasir Ahmad was appointed Principal of the Jamia and continued to hold the office till 1944. He successfully kept up the high-pressured academic atmo-

sphere of the instituion generated through the inspiring and scholarly stewardship of Maulana Sayyed Sarwar Shah. The new Principal infused a youthful spirit of emulation among the students and encouraged them in debates and elocution through regular speech contests.

In 1944 Maulana Abul'Ata was appointed Principal of the Institution and remained in office untill 1953 when he was transferred to the post of Principal of Jamitul-Mubashirin. Maulana Abul'Ata, an orator, Arabic scholar, known debator and an experienced missionary and a charming writer, proved a worthy and able successor to the outgoing, hardworking, outstanding administrator and quiet but firm organizer Sahibzada Hafiz Mirza Nasir Ahmad.

KHILAFAT LIBRARY

The Prophet Day

The scurrilous literature produced by Hindu writers traducing the Holy Prophet of Islam and subsequent court cases arising out of it and the protest campaigns and counter-campaigns that followed had surcharged the atmosphere with Hindu-Muslim explosive bitterness which found expression in ugly incidents and a mass preparation by both the parties for a final blow-up. The situation was aggravated by the entry into the scene of the Simon Commission. All this was by itself the logic of events with the force of a twisted history behind it and these twists were deliberate and were traceable to the early hatred the enemies of Islam had come to harbour against the Holy Prophet. They introduced distortions in his teachings and in his defensive expeditions and in his personal life.

The Khalifatul Masih II hit the nail at the head when he decided on opening a new front as an annual mass rally with a public platform where fair men and learned men would speak on the true life of the Holy Prophet, his unsurpassable contribution to peace and progress of mankind, to truth, to justice, to freedom of conscience and to human happiness and peace in the field of religion, in social relationship, in commercial exchan-

ge, in family circle and in the solitary hours of the individual. The Khalifatul Masih II decided on this big and timely step with a great objective which he expressed in the following words :

"People are emboldened to make attacks on him, because they have no true knowledge of his life. There is only one remedy and that is that there should be delivered so often and so many talks on the life of the Holy Prophet (peace and blessings of Allah be on him and his) that every child in India should get fully acquainted with his story." In this connection he propo:ed

(1) a Prophet's Day as an annual public function to be observed in the whole of India. He chose three subjects for talks ;
   (a) Sacrifices the Holy Prophet made for the welfare of mankind,
   (b) The Holy life of the Holy Prophet.
   (c) What mankind owes to the Holy Prophet of Islam.

2. He called a volunteer force of one thousand lecturers to give talks and he proposed to train them in the subject.
3. He gave an open invitation to non-Muslims to participate actively in the program both as speakers and as audience.
4. He announced cash rewards for the best and second best and third best non-Muslim speakers.
5. He set June 20, 1928, as the date for the convening of the planned meetings all over India.

Speakers had to be found and given talking points and training; an atmosphere had to be created for the reception of the idea, a party had to be interested in organizing the meeting in each town, city or suburbia, and popular presidents had to be named and a venue had to be selected and furniture provided. All this called for tremendous organizational work and detailed information and long correspondence and preparation of voluminous literature and considerable expense. Both men and

KHILAFAT LIBRARY

KHILAFAT LIBRARY

money were important factors and were needed urgently and quickly, Chaudhri Fateh Muhammad Sayal was directed to put through the ground-work in this behalf. He contacted Islamic organizations, schools, mosques, editors, members of Legislature, newspapers and Hindu leaders and writers and theosophical societies and issued advertisements in papers inviting volunteer-lecturers from among Muslims and non-Muslims and addressed letters on the subject to all the missionaries overseas and issued posters which were distributed in all the cities and towns of India asking people to celebrate the Prophet's Day on the fixed date and to make it a success.

He had within a short time over 1400 speakers on his list. Among them were some 25 non-Muslim volunteers.

The Prophet Day meetings were held all over India from Peshawar to Calcutta, from Bombay to Madras and from Delhi to Hyderabad, even beyond. Every centre had vied with the other in making preparations for the function ; it carried a pure and high sanctity that inspired all Sunnis and Shias to co-operate with and even to excel the Ahmdies. It was the greatest, the warmest expression that unity of Muslims in Muhammad the Holy Prophet found on that occasion, an occasion memorable in the history of India. And in the midst of the conflict and clash that Hindu-Muslim confrontation had engendered the name of the Holy Prophet worked like a spell, attracting hundreds of Hindu listeners. Prominent men both Muslims (which was but natural) and Hindus (which was a surprise) took active part in the meetings as Presidents or as speakers. Of the Muslims the most notable were Abul'Asar Hafiz Jullundhri, Abdul Majid Qureshi, Maulvi Sibghatullah of Firangi Mahal (Lucknow), Sayyed Shah Sulaiman Phulwari, Shamsululama Sayyed Sibti-Hasan, Sayyed Habib, Maulvi Muhammad Bakhsh Muslim, Sayyed Mueenuddin of Hyderabad Deccan, Sir Abdul Qadir, Khawaja Hasan Nizami, Nawab Zulqadar Jung, Makhdoom Sayyed Sadruddin Jilani, Nawab Sir Umar Hayat Khan Tiwana, Nawab Sadaryar Jang, Khwaja Sajjad Hussain and Mahmud Suharwardy, Member of the Council of State.

KHILAFAT LIBRARY

Among the Hindu speakers there were leading men like Professor Bihari Lal Anand, Lala Amarnath Chopra Attorney-at-Law (Lahore), Rai Bahadur Piras Das (Delhi), Duni chand attorney-at-Law (Ambala), S. K. Bhatachargi (Saidpur, Bengal) S. J. Hardial Naz (Chandipur, Bengal), Babu Banka Chandar Sen (Brahman Baria), Sir P.C. Roy and Dr. H. P. W. Monreu and Babu Bipan Chandarpal (Calcutta), B.R. Lahiri (Rangpur, Bengal), P. K. Sen (Bankipur), Anant Parshad (Bhagalpur), Sir J. S. Khaparde (Amraoti), Sampat Giri Rao (Banglore), Raja Sir Hari Kishan Parshad (Hyderabad), and Campel Rai (Bhaonagar). Meetings were also held overseas, in Samatra, Australia, Ceylon, Mauritius, Iran, Iraq, Demascus, Haifa, Nigeria, Janja, Mambasa and London.

The Indian Muslim Press was profuse in its tributes to the Khalifatul Masih II and characterized the All India function as the greatest achievement of the Ahmadiyya Movement. The Mashriq of Gorakhpur (June 21, 1928) the 'Mukhbir' of U.P., the 'Sultan' of Calcutta, the Kashmir of Lahore, the Urdu Akhbar (Nagpur) the Peshwa (Delhi) the Hamdam (Lucknow), the Munadi (Delhi), Tau-hid (Karachi), the Vakil (Amritsar, the Haq (U : P), the Inqilab and the Siyasat (Lahore), the Tanzim (Amritsar), the Haqiqat (Lucknow) were very generous and genuine in their comments.

The Zamindar of Lahore, owned and edited by Maulvi Zafar Ali Khan and the Paighami-Sulh, organ of the dissidents headed by Maulvi Muhammad Ali opposed the very proposal and not only withheld their co-operation but worked against the program. Maulvi Kifayatullah, the Chief of the Jamiatul-Ulamai-Hind (The All India Muslim Clergies League) refused to participate on the ground that the program had been initiated by the Imam of the Ahmadiyya Movement implying thereby that the body Kifayatullah headed, was committed to resist every movement initiated by Qadian even if it furthered the cause of Islam and of inter-communal peace.

KHILAFAT LIBRARY

The meeting held at Qadian was attended by non-Muslims in large numbers and was addressed by Khalifatul Masih II. His classic lecture has been published in English under the title 'Benefactor of the world'' and is ranked among the best contributions to the literature of Islam. Dr. Ghurbakhsh Singh, a Sikh notable of Qadian also spoke on the occasion. *(Copy right)*

KHILAFAT LIBRARY

Khilafat In Islam–III

The Abbasid Empire (750 to 1258 A.D.)

(By Ch. Ali Muhammad B.A. B.T.)

The old order changeth yielding place to the new. The Ummayyads, after a glorious reign of 90 years, had an inglorious fall in 750 A.D. The descendents of Abbas, the Holy Prophet's uncle, and of Ali, the Caliph, carried on a secret propaganda against the Ummayyads whom they regarded as usurpers of the Pious Caliphate. At long last they succeeded in outsting the usurpers from the political arena and established themselves as the rightful rulers. The Abbasid dynasty begins with the accession of Al-Abbas to the throne. The new caliph came out of his hiding-place in Kufa to the Jamia Masjid where he was given a tremendous ovation by the populace. He ascended the pulpit and delivered his Khutba. The news of his accession spread like wild fire throughout the empire. Merwan, the last of the Ummayyad rulers, mustered an army of 120,000 strong and gave battle to the Abbasid army near the Zab, a tributary of the Tigris but as the star of the Ummayyads was setting he lost the battle and fled from the field. He was hotly pursued by Abdullah, the Abbasid commander and was finally found and killed in a church in Egypt. Al-Abbas occupied Damascus, the capital city. He wreaked a terrible vengeance on the Ummayyads, the like of which it is in vain to seek in history. This is why he was nick-named as-Saffah, the blood-shedder. The Ummayyads were extrpated root and branch. Only one man—Abdur Rahman, by name, luckily escaped from the tyrant's hand. He found his way to the far west of Africa and crossed over to Spain where he established a new dynasty of the Ummayyads.

Abul Abbas, the new Khalifa otherwise proved a good

KHILAFAT LIBRARY

ruler. His descendents continued to rule for over 500 years in Baghdad, the new capital of the Empire. The first nine or ten Khalifas of the Abbasid Dynasty were men of exceptional ability and intellectual attainments. They possessed great qualities of head and heart and great military skill. They laid the foundation of a new capital on the banks of the Tigris. Baghdad was not built in a day but when completed it was the monument of the Abbasid glory and grandeur. Circular in shape, the new city had wide streets, palaces and offices, markets and a central mosque.

As to the extent and vastness of territories the Abbasids could not vie with their predecessors—the Ummayyads. For, Spain never acknowledged the authority of Baghdad. The Abbasid caliphs had very few conquests to boast of. It seemed the days of conquest had passed. They contented themselves with the consolidation of whatever they had inherited from their predecessors. Theirs was a period of learning, arts and sciences. Muslim civilization was at its zenith. The names of Haroon-ar-Rashid and Mamun-ar-Rashid shine brilliantly on the Abbasid firmament. It is a far too long story to enumerate all the arts and sciences that developed under the partonage of these monarchs. The Abbasid Court was the meeting-place of all the talents of the civilized world, of Greeks, Persians and Indians.

The Barmakids—a family of Vazirs of Persian origin—faithfully served the Empire and added lustre to the Abbasid glory. The Abbasid reign of ten early caliphs was the golden period of the Empire.

KHILAFAT LIBRARY

The Two Calamities

But during the latter half of their reign the Abbasid Empire was visited by two great calamities—the Crusades and the Mongol invasion of the Muslim world. The Crusades or wars of the Cross were inaugurated, organised and conducted originally by the Christian monks and bishops of Europe and subsequently personally led by Christian kings, dukes and knights. The Chief aim of the crusaders was to oust the Muslims from Palestine and wrest the city of Jerusalem from their grasp. For three centuries

the Christians hurled themselves against the Muslims in an attempt to secure the possession of Jerusalem but finally failed in their enterprise. Jerusalem continued to remain in the hands of its rightful rulers down to our own times. The atrocities committed by the crusaders on Muslim population form a bloody chapter of history. Millions of men women and children were lost on both sides during the crusades.

KHILAFAT LIBRARY

Hardly had the Caliph and his subjects heaved a sigh of relief when a new danger appeared from the North East. Changiz Khan the Khakan of Mongolia, invaded the Muslim lands in Asia. Mongols were pagans, cruel, war-like and blood-thirsty. All the flourishing towns of Central Asia were burnt down or destroyed. They carried fire and sword wherever they went. Muslim civilization was laid to dust. Muslim potentates put up a brave defence but Chengiz the "Scourge of God" continued to advance westerward as far as Syria. Towards the middle of the 13th century Halaku Khan succeeded his grandfather, Chengiz, as Khakan. He undertook another expedition to the West. He advanced upon Baghdad with the intent of attacking it and putting an end to the Islamic Caliphate. This he did in 1258. The Caliph Mustaasim Billah, his sons and notables and most of the populace were put to the sword. The destruction of Baghdad was completed within six weeks. Baghdad, which was the seat of learning, culture, the eye and centre of the Muslim world, was ruined for ever.

KHILAFAT LIBRARY

It is not so much the temporal aspect of the Abbasid Empire but the spiritual side of it with which we are chiefly concerned. The Hashimites—both Abbasids and Alids—regarded their predecessors, the Ummayyads, as usurpers and, themselves, as the rightful heirs of the caliphate as if the caliphate was something of a heritage which must pass on from father to son and be fairly distributed among the heirs. Having become possessed of the Empire and having secured themselves on the throne, the next step for the Abbasids was to build up a fabric by which the

institution of Khilafat might assume a permanent character. It was due to the genius and sagacity of Mansur, the second sovereign of the house of Abbas that the caliph came to be regarded as "the divinely appointed Imam or head of the great Sunni congregation". (History of the Saracens P. 403)

The caliph was doubly blessed—he was, first and foremost, the elected king of the people and, moreover, being a scion of the house of Abbas, he had a halo of reverence about him. He was therefore highly respected by all and sundry. The attachment of the people to the "Amir-ul-Mominin" increased with the lapse of time. High-sounding titles were conferred upon him such as ظل الله على الارض (the shadow of God on earth), خليفة الله (God's representative). Even Muslim kings sought the Pontifical sanction from Baghdad on the occasion of their investiture. Sultan Mahmud of Ghazni was invested with the title of Yamin-ud-Daula by the caliph, Qadir Billah. After the destruction of Baghdad when the sublime caliphate came to an end, the Muslim world was bereft of the spiritual link between the Khalifa and the devotees. The need of Khilafat was never felt so keenly as when it was non-existent. For two years there was no Khalifa in the Muslim world.

KHILAFAT LIBRARY

During the holocaust that swept the glory that was Baghdad, a prince of the royal blood escaped the massacre and trudged his way to Egypt where he was received open-heartedly by the Zangi king and his courtiers. When his identily was duly tested, he was acknowledged as the spiritual head under the title of Mustansir Billah. The caliphate was thus revived in Egypt. The following Friday (17th Rajab, 659 A. H.) he rode to the mosque in procession, wearing the black mantle and delivered the pontifical sermon. Having been formally installed the Caliph of the Faithful, he proceeded to invest the Sultan with the robe and diploma so essential in the eyes of the orthodox for legitimate authority." (History of the Saracens P. 401)

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.
3. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmad Ahmad 345 pp.
4. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.
5. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.
6. **Islam in Africa** *by* Mirza Mubarak Ahmad
7. **Our Foreign Missions** *by* M. Mubarak Ahmad
8. **Where did Jesus die ?** *by* J. D. Shams
9. **Islam** *by* J. D Shams
10. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)

KHILAFAT LIBRARY

Can be obtained from:

The Review of Religions,
Rabwah, West Pakistan.

Tahrik-e-Jadid (Monthly)

The Tahrik-e-Jadid (monthly) is the official organ of the Tahrik-e-Jadid, Anjuman Ahmadiyya. It keeps its readers well informed about the day to day progress of Islam and the Muslims all over the world. Its subscription is 7 Shillings or one Dollar per year

Obtainable from :

The Manager Tahrik-e-Jadid,
Rabwah, (Pakistan)

You may pay your subscription to the Ahmadiyya Mission in your own country.

KHILAFAT LIBRARY

PSALMS OF AHMAD
by **SUFI A. Q. NIAZ**
Price Rs. 10
Order your copy from :
THE REVIEW OF RELIGIONS
RABWAH, Pakistan.

Regd. No. L5746

'Al-Bushra'

ILLUSTRATED QUARTERLY JOURNAL
IN ARABIC

Published by:

Al-Jamia Ahmadiyya, Rabwah,

Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription:

Pakistan	Rs. 5.00
Other Countries	Sh- 10/-

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE

Published monthly in

KENYA

on

Cultural, Social, Religious, Educational, Political and Contemporary Developments in KENYA and EAST AFRICA.

Annual subscription Sh. 5/-

Write to:

P. O. Box 554

NAIROBI, KENYA

Review of Religions is also available in micro-film from University Micro-films, A XREY company Ann Arbor, Michigan, 48106 U.S.A.